A DECLARATION OF The Reasons for assisting the Parliament of ENGLAND, Against the Papists and Prelaticall Army.

By the Generall Assembly of the Kirke of SCOTLAND:

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Reaſons for aſsiſting the Parliament of *England* againſt the Papiſts and Prelaticall Army, by the Generall Aſſembly of the Kirke of *Scotland*.

FIRST,

THe Controverſie now in *England*, betwixt the Lord Jeſus and Antichriſt with his followers; it we would not come under the curſe of *Meroz*, we ſhould come out upon ſo cleare a call, from the Repreſentative body of *England*, to the Repreſentative body of *Scotland*, and helpe the Lord againſt the mighty, being aſſured that the helpe that we give to his Kirk, in ſuch an exigent, is given to himſelfe, and ſhall not want a bleſſed reward.

Secondly, There was an Act paſt by the Convention of Eſtates, *Anno* 1585. conformed to the deſire of the Generall Aſſembly 1583. for a common band and union betwixt the two Kingdomes, wherein the Eſtates found it neceſſary for their owne ſafety, and the ſafety of Religion, not onely to joyne all their Forces at home, but alſo to enter in a league, and Chriſtian Confideration, with all Proteſtant Princes and Eſtates, againſt the bloody league at *Trent*, and doe thinke that this defence of the Goſpell, is the moſt lawfull Cauſe that Chriſtians can maintaine and defend, eſpecially this union betwixt the two kingdomes, againſt all attempts contrary to either of them, to be a neceſſary ſecurity for both their Eſtates, and they conceive the ſame league to be offenſive and defenſive in matters of Religion, and doe ſolemnly ſweare to confirme the whole Articles thereof in the next Parliament, and neither to ſpare their lives nor goods in the quarrell, and maintenance thereof, both againſt Foraigne Invaſion, and inteſtine Inſurrection of Papiſts within this Iſland; Conformed to which there followed

lowed, first a League betwixt the two Crownes, subscribed at *Berwicke*, 1586. to the same effect. and upon the feare and apprehension of the *Spanish Armado*, 1587. and 1588. the Confession of Faith was subscribed by all the Subjects of that Kingdome, together with the generall band therein, by the Order of the King, Counsell and Convention of States, the Subjects did sweare to joyne and concurre with the whole Forces of their Friends and Favourites against whatsoever Foraine, or Intestine Powers of Papists and their partners, shall arrive or rise, within that Land, or any part thereof, ready to defend or pursue them, and therefore the cause being the same, the parties being the same, and the danger being the same, now we are bound to performe, now what we promised them.

Thirdly, We stand obliged to *England*, for old kindnesse to us being in the same posture then, that they are in now, for in the yeare 1556. and 1557. the Estates of this land, finding the Reformation of Religion, opposed, by their owne Princes with Armes and violence, and themselves oppressed by the Popish Army, sought and obtained the assistance of an Army from *England*, upon the Conditions Recorded in the History, whereby they expelled the *French* Army, made the pacification at *Leeth* held the Parliament 1560. established the Religion. Therefore they got new assistance from *England*, to suppresse the generall popish faction, whereby they tooke in the Castle of *Edenburgh* from the Lord of *Grange*, and in that publicke Printed prayer, prefixt to the *Psalme* Booke, we solemnely promised never to forget their kindnesse against the *French*, and we call to minde the manifestation of the lawfulnesse of the expedition into *England*, we stand obliged to them for their late kindnesse, for they not onely refused to levy Armes against us in the last troubles, but also did mediate for a Treaty, did welcome and kindly entertaine our Army for a yeare, did freely bestow upon us their Brotherly assistance of thirty thousand pound, whereupon we acknowledged our thankfulnesse, not to consist in effection and words at that time, but in the mutuall kindnesse and reall Declaration to be expected from the whole Kingdome of *Scotland*, in all time to come, besides solemne promises and Vowes, repeated in our late Declaration, and Information, published to the world, wherein we assure them of our helpe, in their need, as in the Remonstrance of the States of *Scotland*, 1639. page 28. Remonstrance to the Parliament of *England* 1640. page 15, 16. Intentions of the Army of *Scotland*, neare the end.

Fourthly, The common danger eminent to both Kirkes and Kingdomes

domes doe invite us to helpe them, for as we have expreſt in many Declarations, we and they ſaſe in one bottome, dwell in one houſe, are members of one body, that according to their owne Principles, if either of the two Nations or Kirkes be ruinated the other cannot long ſubſiſt, if the Parliament of *England* be deſtroyed, and Popery be ſet up there, it is a leading caſe to this Kingdome and Kirke, for we have the ſame friends and foes, the ſame Cauſe, and muſt run the ſame hazard, and many yeares experience hath taught us, what influence Popery and Prelacy in *England* may have upon *Scotland*, for from thence came the Prelates, the Ceremonies, the Booke of Common Prayers, Service Booke, and upon our refuſall the bloody ſword came from thence, therefore we are to take *Englands* conditions to heart, as a common cauſe, to put forth our helping hand, if we tender Religion, Lawes, and Liberties.

Fifthly, the common advantage redounding to both Kirkes and Kingdomes, doe perſwade helpe, for hereby we have a faire opportunity to advance uniformity in Deſipline and Worſhip, which will prove the ſureſt bond of union, and Bulwarke to both. And it is moſt deſired by the godly, and moſt oppoſed by Papiſts. They have already laid the foundation of a good building, by caſting out the Prelacy, that great Idoll, and they are now calling for our helpe to reare the building, and put on the Cap-ſtone in Gods owne time, and alſo that union will prove the greateſt terrour abroad of both Kingdomes, and the greateſt comfort and incouragement to the bleeding, downe borne Kirkes abroad. And may give the greateſt blow to the kingdome of Antichriſt.

Sixthly, If we forſake *England*, we forſake our deareſt friends, who can beſt helpe us in caſe we be reduced to the like ſtraites hereafter, by the common Adverſary, for the diſtance and diſtreſſed Eſtates of other Proteſtant Kirkes, make them unable to helpe us in this kinde, and if we denude our ſelves of the ſupport of *England*, by ſuffering them to ſinke, we doe not onely betray their ſafety but our owne, let us doe herein as we would be done to, what courſe would we crave of them in caſe the popiſh and malignant faction did prevaile, by murthers and rapines, as in the dayes of Queene Regent did ruine our Kirks and kingdome, certainely no Anſwer would be ſatisfactory but timely helpe.

Seventhly, If we ſuffer the Parliament of *England* to be cut off, we have loſt our peace with *England*, becauſe after our diſappointment through breach of the Declaration at *Dunce*, we reſolved to ſeeke not a preſent, but a durable peace for our ſelves and our poſterity, and the ſureſt meane we could pith on, was to ſettle our demands by adviſe of the Parliament of *England*, as the beſt caution and warrant of our peace, and particular-

ly that Parliament hath undertaken upon publike faith to purſue and apprehend any of their ſubjects that ſhould breake the peace by invading this Kingdome, therefore Religion and ſence teaches us to ſee to the preſervation of that amity which did obtaine, and yet doth maintaine our Religion and Liberties againſt the deſignes of our common enemies in *England*, Papiſts and Prelates; ſeeing we may remember that theſe perſons who now bide in the Parliament were the maine impediments for Subſidy, for Levying warre againſt us, and the privy procurers of that Brotherly aſſiſtance, and ſo are probably the inſtruments that will moſt ſecure our peace from any diſturbance from that Kingdome; but if they be deſtroyed, and the Popiſh and Prelaticall faction, the workers of our woe doe over-rule the Parliament, and forced by armes, we may expect warre both from Kings and Parliament, which they will, our power may upon three moneths warning, denounce warre againſt us, whereunto they will not want pretences; and we have reaſon to feare, that ſeeing they know their diſ-appointment to have come from this Kingdome, yea, they doe conſtruct all, reſiſting of the King by Armes, to be Rebellion and foule Treaſon; yea, ſome of the Malignants at home reported to have vented that the King was not tied to Keepe what he had granted to us, becauſe by calling and keeping of that Convention, we have firſt broken to him.

Eighthly, If we ſhould deſert them at this time, yet as *Mordecay* ſaid to *Eſter*, deliverance ſhall ariſe to them from elſewhere, but we and our Fathers houſe may looke for deſtruction, and who knoweth but wee are reſtored to our Religion and Liberties, to a free Convention at this time, and made a mirror of Gods mercie to all Nations and Kirks, that we may helpe our Brethren of *England*, powring out their teares and bloud for a Reformation, ſuch an occaſion to expreſſe love to Chriſt, and zeale for his Cauſe, was never offered to any Nation: therefore as the two Tribes of *Reuben* and *Gad*, with the halfe of *Manaſſeh*, did not ſit downe and take their eaſe, but went over *Jordan*, armed before their Brethren, to poſſeſſe them in the Land of Promiſe: ſo ſhould we goe before our Brethren and helpe them to the liberty of the Goſpel, and caſting out of the Canaanite.

Ninthly, That the only means for the procuring of our happy agreement betwixt the King and the Parliament, by putting up of the ſword, and ſaving Chriſtian bloud from being ſhed, ſuppreſſing of Papiſts, and eſtabliſhing Religion in his Dominions: for humble ſupplications and remonſtrances reached out with naked hands will not prevaile with our adverſaries, who hath invironed our King, and cloſed his eares to the

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cry of his ſubjects. But it will be objected, ſeeing our Religion and Liberties are eſtabliſhed according to our owne deſires, by Act of Aſſembly and Parliament with his Majeſties conſent, and ſeeing his Majeſties Declaration to the whole Kingdome, and Letter to every Nobleman and Burrough do give aſſurance for preſervation of the ſame without altering, we have no intereſt nor hazard however buſineſſe goe in *England*; but ſhould keepe our ſelves in peace and quiet.

1. Anſwer, in all the proceedings of this buſineſſe we have from time to time declared that neither verball promiſes, nor faire Declarations for maintaining Religion and Liberty could ſecure us, becauſe we have ſo often found *facta verbis contraria*, and that by the power and meanes of our adverſaries. As for example, the Treaty at *Dunce*, when we for his Majeſties honor confided to verball gracious expreſſions of his Majeſties, for conditions of the Treaty, yet afterwards they were denied, and burnt by the hands of the Hangman, and all reverſed that then was condeſcended on, for our Religion and Liberty, and an Army levied againſt us; it was the counſell of *Monſieur de Thow* to the Queene Regent of Saint *Andrewes*, for reverſing our firſt Reformation to grant our Predeceſſors in faire promiſes and Declarations all that they craved, and when thereby they ſhould be divided, to interpret theſe by her ſelfe: and to take order with the heads of the opponers: and this policie was uſed by the King of *France* for the ſubverting of the Proteſtant Religion, for he fed the one halfe of them with faire promiſes of freedomes and priviledges untill he had cut off the other halfe, as witneſſeth *Monſieur de Thow*, 71 *pag.* 463.

2. As we have found by former experience that the eſtabliſhment of our firſt Reformation by an Act of Aſſembly and Parliament, could not ſecure us from the violent preſſing of innovations againſt both; and the now Remonſtrance, 1640. *pag.* 16. we have fully expreſt that no Aſſembly or Parliament, no rotten Cable nor ſlipping Anchor of Articles whereunto we had faſtned our hopes, can be any road or harbor of ſafety for us ſo long as our enemies ſit at the Helme, and governe the Kings Councell, and courſes, and who makes the Kings Majeſty by extrajudiciall Declarations, to enerve and evacuate all that is done in Aſſembly and Parliament, and to interpret Lawes contrary to the adviſe of Judicators of Kirk and State, and of late our mediation betwixt him and his Parliament, was rejected contrary to the adviſe and judgements of Commiſſioners of the peace, the counſell and hard anſwer to the Commiſſioners of the Kirk, that it was contrary to any Article of the Treaty, and the Act of the generall Aſſembly, and his ſtopping of our Commiſſioners

to

to goe to *London*, contrary to his owne ſafe conduct.

3. If the Parliament of *England* that now is, be deſtroyed, who ſhall undertake for our ſafety, as the Kings Declarations of his owne Intentions cannot exceed his perſon, nor ſecure us at the hands of his Predeceſſors, ſo we may perceive in the late diſcovery of the plots of the *Scots*, *Engliſh* and *Iriſh* Papiſts, that theſe Declarations can be no ſufficient ſecurity againſt the ſurpriſing of Papiſts and Malignants, if they be permitted to carry armes within any of the Kingdomes.

But we a poore people not able for ſuch an undertaking.

For anſwer, the repreſentative body of the Kingdome now conveened, can beſt ſatisfie this objection. Secondly when God cals his people, and makes them willing, he gives them alſo ſtreugth, that through him they doe valiantly. Thirdly, God hath helped us in all enterpriſes for his Cauſe, and he will yet provide, in the Mount it ſhall be ſeene, we were but poore the laſt time, we went to the field in his errand, and yet he provided for us beyond expectation; his hand is not ſhortned that he cannot ſave, if the Lord call us, he will be with us, and if he be with us we ſhall not want, we hope the wiſe convention of States will ſee to the conditions that the Kingdome receive as little detriment as may be, onely let us not think it ſtrange if the beſt works meet with the greateſt difficulties. Thirdly, it is objected they will not imbrace a Presbyteriall government in the Kirk, and ſo no hope of uniformity. Anſwer, they have already put out Epiſcopall government, root and branch, neither will they, nor doe the Proteſtant Kirks know of any other but Presbyteriall

Secondly, their zealous predeceſſors having in the dayes of Queen *Eliz.* adventured upon many and heavie ſufferings for ſetting up a Presbyteriall government, were borne downe with the ſtreames of the times, and the power of Prelacie; and if any zealous man amongſt them have their ſcruples againſt Presbyteriall government, we truſt the Lord will reveale the truth unto them.

Thirdly, They have in many declarant, expreſt their reſolutions and deſires for uniformity.

FINIS.

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